

The PULPIT

A Periodical of Contemporary Preaching

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Contributed by Readers of
THE PULPIT

The Faith of a Christian

While in America, Madame Chiang Kai-shek gave this testimony to her loyalty to the teachings of Jesus: "No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby. The teachings of Christ radiate ideas for the elevation of souls and intellectual capacities far above the common passions of hate and degradation. He taught us to help our less fortunate fellow beings, to work and strive for their betterment without ever deceiving ourselves and others by pretending that tragedy and ugliness do not exist. He taught us to hate the evil in men, but not men themselves."

Citizens of the World

Christians, above all, should now be world citizens. Nearly a century ago James Russell Lowell wrote:

For mankind are one in spirit, and an instinct bears along
Round the earth's electric circle the swift flash of right and wrong,
Whether conscious or unconscious; yet Humanity's vast frame
Through its ocean-sundered fibres feels the gush of joy or shame.
In the gain or loss of one race, all the rest have equal claim.

Because we refused to catch this vision, we are now experiencing hell on earth in Europe, Asia and Africa. We held to our little national loyalties and we could not see the world of God. It is said that John Muir wrote his name and address on the flyleaf of one of his books thus: "John Muir, Earth Planet, Universe." The world was his home. So must we think and see and live in world terms. Our loyalties to the little must give place to the larger outlook.—*Charles L. Bromley, First Baptist Church, Urbana, Ill.*

Youth 'In the Dark'

Rheinhold Schairer, an exiled teacher from Germany, in his book, *Christian Bases for World Order*, speaks of the influence of Tolstoy the Russian, then tells of some things done by other European leaders about whom we have heard little—Grundtvig and a Polish poet named Mickiewicz—men who have kept the faith and died in the faith. Following these encouraging paragraphs on what men of faith have accomplished in their respective countries, Professor Schairer

marches before us the youth of the world, abundantly ready to create a new world, young people as anxious to be helpful in the world of our time as were those great men in their time. But, he says: "these youth are waiting in the dark; they will appear if we welcome them, encourage them, or they will remain silent if the world is too hard and unkind against them."

May these hopeful youth not be allowed to perish in a famine of faith! May they be permitted to increase in wisdom and stature and usefulness in a world of mutual trust!—*Ralph Grieser, Epworth Methodist Church, Whitestone, N. Y.*

Why the Dictators Will Lose

There are many reasons why Hitler and Mussolini and Hirohito will finally lose their battle, but the final and decisive reason is—God. In his great novel, *Les Miserables*, Victor Hugo thus commented on the Battle of Waterloo: "End of the dictatorship. A whole European system crumbled away. Was it possible that Napoleon should have won that battle? We answer no. Why? Because of Wellington? Because of Blucher? No! Because of God. Napoleon had been denounced in the infinite and his fall had been decided on. He embarrassed God."

Our Supreme Loyalty

Indications are for a militarized society and new wars to wage. One thing is certain: Jesus Christ will not fit into that picture. He said the meek should inherit the earth. If only the war-trained can inherit the earth, what does that do to Jesus? We are cultivating pride and glory and hatred of the "enemy," and in war we must do so—but what use would Jesus be to that kind of world?

We were properly shocked when Nietzsche urged the Germans to cultivate hardness. But now . . .! Young airmen, sons of our homes, come back from Cologne and dance with glee, telling avid reporters they are "happy as hell"! Two hundred Japanese in three lifeboats are bombed by an Allied airman, who laconically radios, "No survivors." "One hundred Japanese got ashore; all but five rounded up and disposed of." A young officer's diary records: "Four hundred enemy taken—eight saved for purposes of intelligence."

Against the impressive case for war we set the fact that it necessarily

involves the repudiation of Jesus. Jesus is repudiated when men say: "Of course war is contrary to Christ, nevertheless we are obliged to wage war." In a militarized world Jesus ought to be disposed of, like the wretched Japanese in the lifeboats. In such a world he could be nothing but a liability, a detriment, with his teaching of meekness, humility, sacrifice and forgiveness. Examined critically, the impressive case for war seems to have a lot of holes in it. But whether we are able to make that critical examination or not, in the final analysis it is all a question of what is our supreme loyalty.

Meantime, we affirm that this is the victory that overcomes the world, even our faith, that the Way of Jesus, involving the love that suffers and refuses to inflict suffering, is in eternal reality the power and wisdom of God.—*R. Edis Fairbairn, United Church, Windermere, Ont., Canada.*

A Soldier Testifies to Missions

An American soldier who is now stationed in India, writing to his mother, gives vivid testimony to his belief in the value of missions as a result of what he has seen in that country: "I want to take back all the things I have said in the past in criticism of missionaries. I just did not know them. Now I have seen them in action—out among the very poor people, the outcastes, of villages in India. And I have to say they are doing a grand job—cleaning things up, making for sanitation, helping the people to live better."

Prayer Is to be Used

Thomas A. Edison wrote in 1921: "We don't know the millionth part of one per cent about anything. We don't know what water is. We don't know what light is. We don't know what gravitation is. We don't know what enables us to keep our feet when we stand up. We don't know what electricity is. We don't know what heat is. We don't know anything about magnetism. We have a lot of hypotheses about these things, but that is all. But we do not let our ignorance about these things deprive us of their use."

And we do not know just what prayer is, or how it works. But let us be as wise as was Edison. Let us use it, though we do not fully understand it!—*Marcus E. Lindsay, First Presbyterian Church, Boise, Idaho.*

The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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Thank God for America!

BY TALMAGE C. JOHNSON

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. Acts 28:28.

THERE are those who think that this is a poor time for thanksgiving, especially for national thanksgiving. What have we now to be thankful for? Our food is rationed and is becoming scarcer. We cannot buy tires for our cars or much gasoline for their motors.



We cannot travel quickly and comfortably from place to place as once we could. Small business men are finding it increasingly difficult to operate their businesses. The shortage of labor on farms, in factories and in all commercial enterprises grows more and more distressing for the home front. In view of these things, how can we give thanks?

But that is not all. Our men, including our 18- and 19-year-olds, and many of our girls, have gone to war. The casualty lists are mounting. We can hardly pick up a newspaper without finding in it a list of missing, wounded and dead. Almost every home in the land has seen some loved one go away. And the end is not yet. How, then, can we give thanks now? Would it not be better for us to postpone thanksgiving and wait until victory has been achieved and the war is over?

One does not often turn to the comic strips for sermon illustrations, but at Thanksgiving time last year Joe Jinks suggested something which Americans need to ponder; namely, that America has suffered less from this global war than any other great nation of the world. However sad a year this year may be for America, it is a sadder year for every other nation. Deeply conscious of the fact that we deserve no better than others, may we not in all humility thank God for America? The truth is that in many a land across the seas, among many a war-ravaged population, there are those who say, "Thank God for America."

When the American marines first landed on Guadalcanal, it is reported, they were welcomed by the natives there, who met them saying, "Me American, me American." In North Africa French leaders gladly surrendered a great empire to American forces, and in the streets of Tunis and Bizerte the populace shouted

words of welcome. Sicilians greeted American troops with cheers. British leaders, too, have said: "Never have we owed so much to America." In fact, wherever human beings love freedom and justice, wherever human hearts in these hours of desperate disillusionment and of tragic sorrow wait patiently for the dawn of a new and brighter day, America is the watchword of hope and faith.

The admiration of the world, the hope and the faith of humankind put upon America a tremendous responsibility. We cannot rightly and sincerely thank God for our nation unless we are willing for her to assume her responsibilities. If the American people should give thanks to God for national blessings in the spirit of the Pharisee who boasted of his righteousness and his superiority over others, they like him would go out from their temples unjustified.

We can give thanks for America, but at the same time we must confess unto God our national sins, and cry out, "O God, have mercy upon sinful America." This great nation of ours is not able to face her opportunities, to serve as the divine instrument for inaugurating a new era, without being purged from her national sins. Not even a blind patriot can believe that America as a nation has already become what God would have her to be. How then can we thank God for what we are, unless we are willing to become what God wants? It would be like a child saying to his father: "Thank you, father, for all that you have done for me; but I do not intend to obey you, regard your wishes or help you achieve your purposes." A child who spoke thus, repudiating his father's work and frustrating his father's plans, would be an ungrateful child. So likewise a nation giving thanks to God for blessings and opportunities conferred, but declining to walk in the paths of righteousness, would be an infamous nation.

AMERICA—AND GOD

Indeed, real thanksgiving for America can only be in proportion to America's conformance to the divine will. And that conformance is surely limited. To thank God for America beyond that would be insulting God. It would be like thanking an earthly ruler for a rebellious portion of his kingdom. It would be like thanking a friend for actions treacherous to his friendship. No, we may thank God for America only insofar as America has already followed a God-given purpose and is willing now to be used in the fulfillment of a God-determined destiny.

When the Apostle Paul was carried prisoner to Rome, he gathered about him the exiled Jews and preached to them of Jesus and the Kingdom of God. He charged that national pride had caused Jewish hearts to wax gross, Jewish ears to become dull of hearing, and Jewish eyes to grow blind. And then he de-

clared: "Be it known therefore unto you that the salvation of God is sent unto the Gentiles, and they will hear it." Now Paul was by no means ungrateful for his national heritage as a Jew. He probably did in his heart give thanks for Israel. But he knew that the blessings of a nation remain with it only so long as it functions as a medium through which all peoples of the earth are blessed. And he knew also that when one nation fails so to function, God raises up another through which to pour out his blessings upon the human race.

America, too, must learn that truth. The ideals of democracy, bearing their fruits of justice, liberty and righteousness, can never be perpetuated in national isolation. We do well to thank God for them. But when we do so, we had better realize that they belong to God's intended salvation for all the peoples of Africa, of Asia, of Europe, of the islands of the seven seas, as well as to those of the northern part of the Western hemisphere. Ours is the responsibility for making them actual at home and abroad. Thanking God for America must, therefore, mean a consecration of the nation to a full sharing of all things which we have in mind when we give thanks. We cannot thank God for America, and at the same time accept the counsel of men who would have us shirk again our international responsibilities.

OUR NATIONAL SINS—DRUNKENNESS

However patriotic we may be, we cannot fail to see that there are present in our national life today things which must sorely distress the heart of God. Let me mention three such things.

The first is the alarming increase of drunkenness among our people. That the consumption of beverage alcohol among men and women, in the armed forces and in the civilian ranks, has enormously increased, no reasonable person can doubt. Beers, wines and hard liquors can be bought where soft drinks are not available. They have remained either wholly unrationed, or else most generously rationed, while essential foods including milk for infants have been put under strict control. Where now are the claims, so loudly heard in prohibition days, that consumptive legislation cannot be enforced? Have we not witnessed its enforcement for almost all consumptive goods except alcohol? Why must the liquor traffic be exempted when the buying and selling of nearly everything else is restricted? By what right do the brewers and the distillers enjoy special privilege?

Surely there are none so foolish as to believe that the consumption of beverage alcohol adds to our national morale or increases our military might. Never in human history has drunkenness added to the military strength of a people. But many of our national leaders seem to believe that this time it will. It may well yet be that here in America we shall have to choose between victory and the bottle. And we are almost certain to have to choose, in postwar days, between a sober reorganization of our whole economy and a drunken spree. Dare we thank God for a drunken America?

THE PERIL OF RACE PREJUDICE

Our second great national sin is our deep-seated racial prejudice. When a mob of white men lynch 14-year-old Negro boys in Alabama, they bring upon America an infamy as great as that which the men of Nippon brought upon themselves when they treacherously bombed Pearl Harbor. When race riots break out in Detroit, Los Angeles and elsewhere, they cast as black a shadow over America as anti-Semitic riots brought upon Hitler's reich. The spirit which made these and similar acts possible in America is more widespread than many of us are willing to believe.

How can we hope to persuade the colored races of the world that we will bring to them the blessings of democracy, so long as we continue to practice here all sorts of racial discrimination? I was born in the South and have lived all of my life in the South. I believe that here in the South we have perhaps been better neighbors to the Negroes than any other people have ever been to another race. But I am quite certain that the time has now come for us to go a great deal further in neighborliness than we have yet been prepared to go. It is not difficult to be a good neighbor to one who is an inferior and is content so to remain. But it is quite another matter to be a good neighbor to one who begins to rise from his lowly estate and to qualify himself for equality of opportunity and equality of privilege. And that is exactly what is now happening, not only with the Negroes in the South but with colored peoples all over the world. These races are on the march. They have awakened; they seek to rise. Dare we thank God for an America which will not permit them to do so?

SERVING THE GODS OF MAMMON

And the third national sin, for which we must repent and seek purgation, is the widespread secularism which colors our national culture. We have indeed drifted far from the spiritual idealism of the founders of this republic. We have long since become a money-mad people, prostrating ourselves before the throne of Mammon. We have largely eliminated God from public education, from the fine arts, and even from social welfare programs. We have almost wholly eliminated him from our industrial and commercial affairs. While the Bible remains our best seller among books, it is at the same time about the least read of them all. While Sunday remains a legal holiday, Sabbath desecration merits scarcely a mild rebuke except from the lunatic fringe of the churches. While freedom to worship God according to the dictates of conscience remains a cherished privilege, it is a privilege which relatively few care to exercise. Our American life has become almost wholly secular. Dare we thank God for an America in which religion is little more than a memory, or a tradition?

No, it cannot be for these aspects of American life that we give thanks on this Thanksgiving Day. Instead we must repent of these things and seek purgation from them. For if they are allowed to continue, God's salvation for the world will have to come through some nation other than our own.

How then can we thank God for America? We can do so only because there is a remnant of godliness left among us. From it may come the salvation of God for all nations. There was such a remnant left in ancient Israel. In spite of the sins of Israel, in spite of the fact that Israel rejected her prophets and crucified her Messiah, the salvation of the Gentiles did come through Israel. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." And the scattered remnant was God's chosen vessel to the Gentile world.

It is somewhat like that with America. We have had a vision in this country of what a nation under God might be. Though we are far from achieving so glorious a destiny, we have shared our vision with other lands so that people everywhere would like to have their lands achieve the "American ideal. We have dreamed of the "four freedoms" and have awakened that dream in hearts the world over. Not one of those freedoms have we ourselves attained in its completeness. Our national sins, unless we repent and bring forth fruits meet for repentance, may prevent our ever attaining them. But the dream, and our imperfect attainment of it, must remain a glorious remnant through which ultimately will come the world's redemption. That is why people in other lands today are saying, "Thank God for America." That is why we, without national pride and self-righteousness, may also say, "Thank God for America."

A RETURN TO FAITH?

And perhaps the travail of these days may help us purge ourselves of our sins and move forward toward the realization of the American dream. There are hopeful signs that this is so. Not least among these signs is the fact that men in the service in large numbers are attending religious meetings and men in fox-holes are calling upon God. Men like Eddie Rickenbacker and his companions are bearing testimony to the divine power available in hours of need. And even in the citadels of Mammon there is a wistful yearning after God which finds expression in the editorials of a magazine like *Fortune*. More and more are national leaders declaring that America must and will share in world reconstruction after the war, in the establishment of a just and durable peace, and in raising the standards of living in every land.

Not yet is our repentance sufficient; not yet have we been purged of our sins. But perhaps we do move forward toward such an end. If that be true, we shall have the more reason for saying, "Thank God for America."

UNLESS we have faith in freedom, in brotherhood and in the rational direction of life, a faith undismayed by all obstacles, our labor and our sacrifices in the present struggle must assuredly be in vain. In the days of trial which still separate us from victory, in the years of momentous decision which will fix the duration and character of the peace, we must avail ourselves to the full of our spiritual heritage.

FRANKLIN D. ROOSEVELT.

The Gods of Our Enemies

By R. PAUL SCHEARRER

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir and set them up to be his gods, and bowed down himself before them and burned incense unto them. II Chronicles 25:14.

AMAZIAH was a man who achieved immortality by doing the wrong thing. He came to the throne of Judah as a young prince of twenty-five. He made an excellent start of his reign. He had a reputation for reverence, mercy and wisdom. As evidence of his



reverence, he did "what was right in the sight of God." As an example of his mercy, he slew only those men who had slain his father, even though prevailing standards of morality would have sanctioned the destruction of their families as well. As a token of his wisdom, he determined to regain the lost province of Edom. Accordingly, he organized an army of all the able-bodied men over twenty years of age. He mustered some

300,000 men. Feeling that this force was insufficient for the task, he arranged for some mercenary troops from Israel. He actually made a deposit of 100 talents of silver for their delivery. When warned by a prophet of God against using these alien troops, he accepted the counsel and forfeited his deposit. Thus, we see, he made a good beginning. Though youthful to be a king, he seemed to be reverent, merciful and wise.

'IN THE NAME OF JEHOVAH'

Now he is off to war. He goes in the name of Jehovah of hosts. His army makes its approach through the treacherous valley of salt. He boldly attacks and his victory is swift and complete. He slays 10,000 men in cold blood and imprisons another 10,000, only to plunge them headlong over a cliff. His tremendous triumph turns his head. He went forth in the name of Jehovah of hosts, conquering in his name. But we are amazed to read: "It came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir and set them up to be his gods, and bowed down himself before them and burned incense unto them."

That was the beginning of the end of Amaziah. Jehovah was angered by his patent insult. Witness the dialogue between the man of God and the king. Said the prophet in reproof: "Why hast thou sought after the gods of these people? Could they deliver them out of thine hand?" To which the haughty king replied: "Art thou made of the king's counsel? Forbear, or I shall smite thee." But the prophet had the last word: "I know that God hath determined to destroy thee,

because thou hast done this, and hast not hearkened unto my counsel."

And how did it all turn out? The prophet was right. The end was near at hand. Amaziah, intoxicated with victory over the Edomites, thought that he could also conquer the Israelites. He launched an attack against them. His army was routed. The treasures of his capital were carried away and Amaziah was compelled to flee for the safety of his own life. He fled to Lachish where he was overtaken and suffered the fate of his father. Poor Amaziah—his reign had opened so auspiciously and ended so disastrously! And all because of one fatal blunder: he brought home the gods of his enemies and worshiped them.

If the behavior of Amaziah were exceptional we could well afford to dismiss or forget it, but the truth of the matter is that his conduct was more typical than unique. Amaziah was neither the first nor the last man to take the field of battle in the name of Jehovah, and gaining the victory, to throw over his own God and take up with the gods of his enemies. The whole history of the Hebrew people could be viewed as a case in point. In the conquest of Canaan, did not the Hebrews lose more of their own religion and adopt more of the religion of the Canaanites than vice versa? The Hebrews conquered the land of Canaan but the gods of the Canaanites well nigh ruined them. The clear lesson of Hebrew history is: Beware of the gods of the enemies!

IT CAN HAPPEN HERE!

Other illustrations come readily to mind. We say that Rome conquered Greece. Is that true? Of course it is true so far as the field of battle is concerned, but Greece conquered Rome in the realms of thought and art and architecture. Or come a little closer to our day. We say that in the beginning of the nineteenth century Russia, Prussia, Austria and England combined to crush Napoleon. Did they succeed? We all know who won at Waterloo—not Napoleon! And yet from the day of Waterloo to the present time Europe has been dominated by Napoleonic ideas. By some curious twist of fortune, the victors in the field bring back the gods of their enemies.

Does someone say, "It can't happen here"? Really? Methinks that I have heard it said that the Allies won the First World War and lost the peace. What can such a statement mean? The Allies defeated the clique of Potsdam in 1918 and came home with the gods of their enemies. While an infant democracy was struggling for its life in conquered Germany, a corresponding autocratic nationalism was growing apace in some of the States that had taken the field against Germany to crush and stamp out that very thing. And France, one of the Allies determined to wipe out militarism in 1918, emerged from her victory to become one of the most militaristic nations in all the world.

Why should the victors bring back the gods of their vanquished foes? That's what Amaziah did and that's what men and nations have been doing ever since. Do we learn nothing from history? Could anything be more timely for us now than to sound the warning to

our own nation and to the United Nations, in whose ultimate victory we all believe, that in the hour of their victory they show themselves temptation-proof against the gods of their present enemies? There is grave danger that we may again win the war and lose the peace. Let us beware of the gods of our enemies.

GODS OF OUR ENEMIES—PRIDE

Do you say, "What gods?" Do you want me to call them by name? Well, I shall—a few of them; and the name of the first is Pride.

As we understand our enemies, we see that their besetting sin or their greatest asset (depending on the point of view) is their egotism. Pride may be too mild a word. Arrogance would be better. We see it illustrated in that well-known phrase, "*Deutschland uber alles*." We call it pride or arrogance; yet to our enemies this spirit has a value or a force equivalent to that of a god. They believe that they are a super-race. They assert that to them is given the right to rule over others—all others. They are chronically egotistical. They must be on the top. Little matter how they arrive there. They are good winners and poor losers. Their pride leads them to ruthlessness and their ruthlessness to still more vainglory and pride.

The damaging effects of it all are everywhere to be seen. We say that it must be crushed. We resolve to check the spread of its tyranny. We affirm the right of each nation to live its own life. We take the field in the spirit of crusaders, in the name of our God, to deliver the weak and the oppressed from the proud and arrogant and bombastic. And conquering in the name of our God, conquering in the name of brotherhood and sympathy and freedom, our greatest danger is that we shall acquire the pride we so much detest in others. Already, we hear it said that America must rule the world; that America must control the air; that America must dominate the postwar era. How subtle is the god of Pride! How easily are the mighty fallen! Let us here in our beloved America beware lest we fall down and worship one of the gods of our enemies whose name is Pride.

A FOOTNOTE FROM HISTORY

There is a most refreshing exception to this common temptation in our own American history. We learn of it in Esther Forbes' book, *Paul Revere*. She tells how on one occasion our colonial troops had captured some 700 Hessians and Canadians. The Hessians were commanded by Baron von Riedesel. It so happened that the baroness was accompanying her husband. She had no appreciation whatever of the spirit and character of the provincials. In her notebook we find this amazing entry: "Some of the officers who accompanied us [referring to the Americans] had been shoemakers. On our halts they would make boots for our officers and sometimes they even mended the shoes of our men." Think of it! Army officers, who were nothing but shoemakers, in the hour of their victory condescending to mend the shoes of the men who were now their prisoners!

To the baroness that was incredible. As a matter

of fact, could anything have been more Christian? Is not the greatest among us the servant of all? Well may we glory in this page of our history that records how we as victors mended the shoes of the vanquished. The baroness thought that the poor provincials were fools. As an infant democracy struggling to be born we had shown our greatness by not adopting the pride of the aristocracy from which we fain would free ourselves. That's the way we as a nation started out. Would to God we might have the grace to continue in that way!

THE GOD OF FORCE

The name of another god of our enemies is Force. Believers in the god of Force subscribe to the creed, "Might is right." Wherever one finds the god of Pride in control, the god of Force is also found as a necessary ally. Power is needed to maintain the pride. Victory comes to him who has the greatest power. We dare to tarry to consider the Christian's dilemma whether to meet force with force or be crushed by it. Suffice it to say that the overwhelming conviction of sincere Christians is that it is our Christian duty to resist evil wherever and howsoever it may raise its head. The temptation, however, is that using force to crush evil we may ourselves become the victims of force, continuing its use or abuse long after the original evil has been crushed.

Possibly one advantage—and the only one—of having two wars come so close together is that we can recall the aftermath of the first while engaged in the second. After the First World War we had the League of Nations, and, as we all know, the League collapsed. Why did it collapse? Because there was no force back of its decisions. We now affirm our faith in ultimate victory. But in the hour of our victory, with the preponderant force of the world in the hands of just a few nations, how then shall this force be used? Ought not the United Nations consider themselves a nucleus of an ever expanding community of nations? Let us be done with all balances of power which are nothing but political anarchy. Let us try to work out some world organization controlled by and controlling the factor of force. It seems to me that nothing is clearer in the present situation than this: that the victorious nations are faced with the necessity of some common and united action. Let us beware of the bewitching power of the god of our enemies whose name is Force.

THE PERILS OF REGIMENTATION

Still another god of our enemies is Regimentation. The god of Regimentation would exalt the state and submerge the individual. Democracies are fast learning that total war can be fought only by totalitarian methods. Accordingly, our people are submitting cheerfully, and on the whole quite uncomplainingly, to all manner of controls in the program of increasing regimentation. We have made sacrifices and we will make more in order that we may continue as a free people. Rationing, we believe, is necessary for victory; but once we are victorious, what then? Shall we as a democracy

submit to permanent regimentation? That is the problem that confronts us.

We have all been interested, in this connection, with recent developments in the field of education. Recently a prominent educator of our own country said in effect that if the proverbial man from Mars were to visit our secondary schools within the next six months, he would be unable to tell whether he was in an American or a nazi school. That's a pretty severe indictment of American education, isn't it? And yet, what he referred to is unquestionably the Victory Corps program promulgated by the United States Office of Education—a program which is unimpressive educationally but is very impressive dictatorially.

And what of higher education? What is taking place on our college campuses today? Is it not the collapse of what we have heretofore called the humanities? Only the other evening John Kieran, in his column, raised the question: "Shall our education be reduced to the technical and the vocational? Shall we discard the humanities because Hitler is inhuman? Shall we sacrifice the Muses to a modern Moloch?" In the hour of our victory we must be on our guard lest we adopt the gods of our enemies—and the name of one of their gods is Regimentation.

HATE, A POISONOUS GOD

I shall mention only one more god of our enemies. The name of this other god is that little—no, it is that big—that little, yet big, ugly word Hate. The most dangerous, the most poisonous god of all—Hate. You may have read the words of a Major Krechet of the Red army uttered on the evening before he died of his wounds in a hospital. They originally appeared in the Russian paper *Investia*, and were published in this country by the *New York Times*. I will give you just a few sentences—for more might make you sick. "When we kill Germans now," the major is reported to have said, "we are not taking revenge. We are fulfilling a simple function of war. What I am afraid of is that when we shall begin to take our revenge there will be found some humanitarians, especially abroad, [he must mean us] who will start to talk about mercy and morality." . . . "Thousands are dying," said that dying Russian major, "with the belief that there will be such avenging justice. The fascists have made us ruthless and they shall feel that ruthlessness on their own skins." Such sentiments make up the liturgy of the worship of that god whose name is Hate.

Last Armistice Day Lieutenant General Leslie J. McNair, commander-in-chief of the Army Ground Forces of the United States, addressed his troops. His words were broadcast and those who listened were startled to hear: "We must hate with every fiber of our being. We must lust for battle. We must scheme and plan night and day to kill . . . you must hate more and more."

In similar vein, Rex Stout has shocked us with his explosive: "We shall hate or we shall fail." He has put before us the simple imperatives: "Thou shalt not kill" and "Thou shalt love." He argues that taken

together they make a moral and philosophic whole, but that when you isolate one and adopt the other you are indulging in double talk.

IF THE SOUL DIES—WHAT MATTERS?

Have I said enough to indicate the rise among us of this god of our enemies whose name is Hate? Do we not realize that hate is essentially a sign of weakness, an evidence that we may not be quite sure of the justness of our cause? Can we not distinguish between a righteous indignation against the gross evils that plague mankind and the inculcation of the venom of hatred that can only drag us down to the level of those whose deeds we despise? A hot indignation against evil is all we need to prompt us to resist the evil in the name of decency and humanity. It will provide us with the determination and the courage to win the war without jeopardizing our chances of winning the peace. Hate, on the other hand, is a poison that eats out the heart which harbors it. Of this I am very certain: the most devastating thing about war is the death of the human soul in the breast of man. If the soul dies, what matters?

And we who call ourselves Christians—have we no assuring witness on this point born of our own experience? We have sinned and sin has dragged us down to the very depths of depravity and degradation. Still we believe that in the heart of the eternal God there is both a hatred for the sin that disfigures us and a stooping, condescending love that reaches down to the lowest sinner. God loves us and hates the sin that would destroy us. He never hates us because we love the things he hates. His love never lets us go. Is not this the gospel of his grace? Though we are not perfect—as our Father in heaven is perfect—surely he points us the way of redeeming these evil days. Our God is love and we must have no other god besides him.

So, I say, remember Amaziah, the victor who conquered the Edomites and brought back and worshiped their gods. Let us beware of the gods of our enemies, whose names are Pride and Force and Regimentation and Hate.

FREEDOM, democracy and human rights become mere propaganda phrases, and are properly distrusted as such, unless they are employed with that conviction which results from understanding. Freedom can be the emptiest of all words. Freedom of speech is empty unless we have something to say. Freedom of worship is empty if we know no God to worship. And what good are freedom from want and freedom from fear if we have no idea what to do with our money or our security? If freedom is doing what you please, it is not merely empty; it is dangerous. The will to self-realization becomes the will to power; and freedom ends in slavery.

ROBERT M. HUTCHINS.

WITH God's help we must turn back to Christ, to the flaming Master-Realist who actually lived and lives in love with life and with humanity. Through living with him and learning of him alone will come understanding and mastery of life.

FRANCIS B. SAYRE.

The Great Deliverance

BY LYNN HOUGH CORSON

Thou in thy loving kindness hast led thy people whom thou hast redeemed. Exodus 15:13.

THE DRAMATIC ESCAPE of the Israelites from the Egyptian taskmaster made so lasting an impression upon the Hebrew race consciousness that their leaders have always looked back on that momentous day as the decisive moment in Israel's history. The years of bondage were over. The docile acceptance of fundamentally unacceptable tenets of faith and social custom were past. The exhilarating adventure of self-government had begun. It would take many years before men accustomed to slavery could be molded into an integrated social group capable of self-government. For centuries they had been robbed of any sense of personal worth and had lost all control over their own destinies. They had developed the slave mind. Homer had it right when he wrote: "Half of his world does Zeus the all-seeking take from a man when he becomes a slave." During the forty years of wandering in the wilderness they were in school, learning through bitter experience lessons necessary for that day when, crossing over Jordan, they would enter into their promised inheritance.

All that had gone before was preparation, all that came after was fulfillment. When the Red sea's waters divided and the great deliverance was an accomplished fact it was no wonder that Moses could sing, "Thou in thy loving kindness hast led the people whom thou hast redeemed." It is little wonder that the crossing of the Red sea became for succeeding generations of the sons of Abraham a point of reference never to be forgotten. It was always with a sense of profound gratitude that they looked back and said, "See what God hath wrought."

GRATITUDE FOR MATERIAL BLESSINGS

In times of national calamity they pointed to those parted waters and reminded an anxious people that the God who had delivered them out of Egypt would not now desert them. In times of spiritual indifference when the nation walked in pride and sin, their leaders would implore a faithless people to remember the miracle of their national birth, that they should not forget what they owed to the God who had thus led them on their way. "Beware lest thou forget," was their constant cry.

I remind you of these things that I might also remind you of the proper basis for our day of gratitude so soon to come. If we confine our thankfulness to the material things with which we as a nation have been so abundantly blessed, we shall have left out the better



part. Far be it from us, however, to be ungrateful to God for the material blessings which he has bestowed upon us. We need but to compare our good fortune with the need of the hungry world about us to realize in what great measure we have been blessed. So great has been our material blessing that we are uneasy in the presence of it. We sense our responsibility of making the good things of this life available to all the peoples of the world.

In one of our popular magazines an article was published telling of the experience of a family who had given up the practice of saying grace before meals. But as they sat down to their more than ample meals, the specter of the starving children of Greece and the need all over the world rose before them and robbed their food of its flavor. By an inner necessity they were driven at last to the saying of a prayer of thanksgiving before each meal. We are grateful, and I suspect our gratitude has never before been so pronounced, for all the richness of material blessings which we now enjoy.

I would turn your attention beyond the things we enjoy to the land we love. It is not in the spirit of the jingoist or in the narrow limits of an unintelligent patriotism that we can pour out our hearts in gratitude to God for our country. But we are becoming increasingly aware that the things for which America stands, the way of life which America represents, the spirit which is described as the American spirit, the dream which is thought of as the American dream—all this, and so much more that we feel but find it difficult to express, should put us in the mood of utter thankfulness to God that it is our privilege to call this good land our homeland.

FROM AN OLD ORDER INTO A NEW

America is a new departure in human relationships. Its spirit represents a great deliverance from the social, political and religious tyrannies of the Old World. Those forefathers of ours crossed more than the Atlantic when they journeyed out to this new land. They journeyed from an old order into a new. Those of us who stand today and look back cannot escape the conclusion that this new order was divinely inspired; that God's providence was guiding the destinies of our forefathers as they strove to inculcate their dreams into the political and economic structure of our young nation. It was no idle word of President Lincoln when he said at Gettysburg that "our forefathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal." It was with a profound understanding of those spiritual values that men of vision of a day long gone by sought to build the new social structure. As early as 1765 John Adams could write: "I always consider the settlement of America with reverence and wonder as the opening of a grand scene and design in Providence for the illumination of the ignorant and the emancipation of the slavish part of mankind all over the world."

At this thanksgiving season we come giving thanks to God for our inheritance of ideals which have made our nation great. Let it be said that we have not always even approximated these ideals. Our national con-

duct has fallen far short of our profession of faith. We recognize this to our shame. We have prided ourselves upon the fact that we are a nation of free men, yet no one who knows America would say that all are free. We have boasted of our freedom of speech, yet we know that such freedom has often been denied. We profess to believe in racial tolerance, yet too often the sad spectacle of bitter intolerance is seen in our midst. We boast of a democratic government, but too often we have seen democratic processes degraded by self-seeking demagogues who put personal interest above national welfare. Those of us who know America would not say that we have always been true to our ideals. But that we have ideals is an indisputable fact, and we are thankful for them. And these ideals represent a deliverance from old concepts as pronounced as the miraculous departure of the Israelites from Egypt. Let us consider together in gratitude what America means to us.

FREEDOM OF WORSHIP, TOLERANCE

We think immediately of freedom to worship God according to the dictates of our own conscience. This is a privilege we have so long enjoyed that it is doubtful whether we fully appreciate it. But our forefathers knew what it meant. The early settlement of this country was largely motivated by the desire to escape from the Egyptian thralldom of a state religion which denied the individual personal religious liberties. We are the inheritors of an ideal of worship so precious that we should resist with all our might any and all attempts to subordinate the church to the interest of the government, however paternalistic, or to effect any tie-up between church and state which would rob religion of its power of initiative.

The American dream has always related itself to tolerance and understanding between religious groups. The National Conference of Christians and Jews is an expression of this desire for mutual understanding and fellowship across religious frontiers. There is no more unseemly thing in the sight of heaven than antagonism engendered by religious differences. All over the land we are learning that our privilege of worshiping God according to the dictates of our conscience is one of the most precious of our national ideals. None of us should become a party to bigotry or intolerance which would deny to any of our people this basic American right. None of us should become a party to the subtly laid plan to link church and state together. The spirit of Roger Williams should be heard in the land denouncing as infamous and unchristian any attempt to subordinate religion to the state. Louis XIV of France could say, "I am the state," and Mayor Hague of Jersey City could say, "I am the law," but let no man or no government in America ever say, "I am the Church."

FREEDOM OF SPEECH

We think also of our freedom of speech as part of our American ideal. Again to our forefathers this was a deliverance from Old World repressions. We have looked upon the right to say what we think as a basic human right. We would think ourselves most unhappy

indeed if the forthrightness of speech which has been characteristic of American life should be denied us. I know certain people in this church who would find it most disconcerting if tomorrow morning a check were placed on their right to say what they thought. I count myself among them. It is only as we compare our freedom with those to whom this freedom is denied that we come to an appreciation of what benefits our fathers conferred upon us when they made this ideal part of our American dream. To live where such freedom of speech is denied would be to any one of us intolerable, yet to whole peoples a whispered word of criticism spoken in private may mean death. Anna Seghers in her book *The Seventh Cross* graphically portrays the results of the giving over of such freedom.

We face the danger in America that we shall barter away this freedom. The exigencies of war put a strain upon our basic rights, and to many uncritical people the national security seems reason enough to deny or abrogate these rights. It is difficult for us now to realize that the critic serves a useful place among us. But let there be no arbitrary curtailment of our right to say what we think! We must hold fast this right, even in these difficult days of war. This interplay of free minds is basic to our way of life.

FREEDOM FROM RACE PREJUDICE

Again, freedom from racial antipathies has been part of our American dream. We have thought of America as a melting-pot into which flow racial streams from all over the world. We have thought of America as a sanctuary where the oppressed of all lands might find refuge. Did not Mischa Elman, as he sailed from New York harbor, say that the most significant inscription on any public monument in the world appears on the Statue of Liberty: "Send these, the homeless and the tempest-tossed, to me: I lift my lamp beside the golden door?"

In theory, at least, we have prided ourselves on our deliverance from the antipathies which have wrought such havoc in the Old World. We have wanted to believe that out of the Egypt of century-old hatreds our people have been delivered. To be sure, we have not always lived up to the best we have known. When we think of our ideal, the Oriental Exclusion Act rises up to shame us. Our treatment of the Negro and the American Indian shows how far we have fallen short of the task of translating our ideals into realities. Yet basically the American people, like those who will inhabit the Holy City, coming from the east and the west, the north and the south, have been welded together into one people. The American dream has been thicker than blood. The American hope has in large measure transcended Old World loyalties. This social experiment in neighborliness on a national scale has, with all its limitations, been successful beyond the dreams of men.

WILL THE DREAM SURVIVE?

During these war years we are again facing the test as to whether our American dream will bear the weight of the antagonisms engendered by conflict. Grave questions have been raised in our minds as to whether we

have been fair in herding into work camps our own citizens who, through the accidents of birth, have Japanese ancestry. Do we find ourselves fighting for human rights and at the same time denying liberties guaranteed by our own Constitution to our own citizens? This characteristic American spirit of neighborliness must not suffer. Our question must not be, "From what country did you come?" but rather, "Are you with us as we seek in this land to perpetuate the great ideals inherent in our culture?"

We must not forget that equality of opportunity is part of our American dream. Again, in this regard, our forefathers sought deliverance. They came from a world in which social classes had become stratified. They sought to build a world where the only aristocracy would be the aristocracy of usefulness. Equality of opportunity was an ideal built into the national structure from the very beginning. We must keep it so. We must journey farther than our fathers have gone in this regard. We must make available in America social and cultural opportunities now denied to a large portion of our population.

SOMETHING MORE THAN PRIDE

I was in the Palmer Stadium to witness the Dartmouth-Princeton game. Before the game started the band played one stanza of the "Star Spangled Banner." The crowd stood at attention. Up at one end of the stadium the flag was flying, red and white and blue against the autumn sky. Down below the players, having taken their positions on the field, were standing at rigid attention. Across the way soldiers and sailors, wearing the uniform of our country, held their salute. Men all around stood bare-headed holding their hats over their hearts. Women stood quietly in their places. We all seemed caught up in a mood deeper than patriotism. Was it of gratitude? Was it of pride? Was it a consciousness that the things we believed in and hoped for were imperiled? Was it a fellowship of spirit we were holding with men in other times who, coming to America, thought of it as the great deliverance from the tyrannies and oppressions which had been their lot in other lands? What was it that brought sudden tears to our eyes as the band played those last measures—"And the star-spangled banner in triumph shall wave, O'er the land of the free and the home of the brave"?

Was it not that here in America, our America, a land richly blessed beyond measure by the goodness of God, we feel ourselves to be sharers with him in a great human task of making real in history those ideals about human relationships of which he has dreamed in eternity? Was it not something of which Lincoln must have been thinking when, in his address before the New Jersey state senate in Trenton as he was on his way to Washington for the first inaugural, he recounted having read as a boy Weems' *Life of Washington*? "I recollect thinking then," he said, "boy even though I was, that there must have been something more than common that these men struggled for, . . . something that held out a great promise to all the people of all the world for all time to come."

Lincoln as Peacemaker

By HAROLD L. LUNGER *

(Scripture: Matthew 5:1-12, 38-48)

Blessed are the peacemakers, for they will be called God's sons. Matthew 5:9.

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and orphans, to do all which may achieve and cherish a just and a lasting peace among ourselves and with all nations. (From Lincoln's Second Inaugural)

THE AMERICAN PEOPLE will soon or late face the problem of having to make peace. When that time comes, we shall confront, in addition to a vast complex of problems social, political and economic, another fundamental problem of spirit and moral attitude. What shall be our attitude toward our enemies? How shall we treat those against whom we have been warring? On this problem there is no leader of our national past or present who can give more realistic, more Christian counsel than Abraham Lincoln.

Because we know neither the day nor the hour when the problems of peace-making may be thrust upon us, it would be well for our country and for the world if more of us were to make a careful study now of Lincoln's thought in order that we may become imbued with his spirit. What was the peace that Lincoln planned? How did he propose going ahead, as he phrased it in the closing words of his Second Inaugural, "to bind up the nation's wounds . . . [and] to do all which may achieve and cherish a just and a lasting peace among ourselves and with all nations"?

I. HAMPTON ROADS

(February 3, 1865)

A month before he delivered his Second Inaugural, Lincoln met to discuss terms of peace with three spokesmen for the Confederacy in an historic meeting at Hampton Roads, Virginia. In the North many fire-eaters were clamoring for the utter crushing of the South, its enslavement and destruction. The *New York Herald* spoke for many when it denounced all peace talk and called for "unconditional surrender." The great heart of Lincoln, however, bled at the thought that every day the sun rose another 200, 1,000 or 3,000 of his fellow countrymen would be killed. It

made no difference to him whether they wore the blue or the gray. As he once said: "I have never suffered by the South, I have suffered with the South. Their pain has been my pain. Their loss has been my loss." Lincoln was eager that peace should come at the earliest possible moment.

Thus, when Jefferson Davis expressed a readiness to send representatives to confer with a representation from the Union on possible terms of peace, Lincoln quickly acceded. He sent William H. Seward to meet the southern conferees at Hampton Roads, giving him a list of three things that would be, from the northern point of view, indispensable to peace: recognition of the national authority, abandonment of slavery and disbanding of the southern armies.

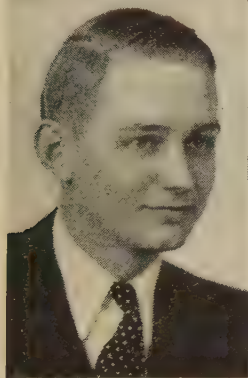
Davis' representatives were unable to accept these terms even as a basis for discussion, and the conference was about to break up when General Grant sent a telegram to Lincoln. In it he expressed his conviction that the southern representatives were sincerely desirous of restoring peace and union, and he urged Lincoln to meet them himself. That night, February 2, Lincoln went down the Potomac on a naval vessel to Hampton Roads and the next morning he met Stephens, Hunter and Campbell. He repeated the three conditions of peace, saying in effect: If you will lay down your arms, abandon slavery and return to the Union you can write your own terms of peace. There was no thought in Lincoln's mind of revenge or reparations. But even this personal meeting was of no avail, and the effort to negotiate a peace ended in failure.

However, Lincoln still had hope. When he got back to Washington he prepared a message to Congress by which he sought to make it easier for the South to accept his second condition, the abandonment of slavery. After the South's four treasonable years of war, Lincoln prepared to ask Congress to appropriate \$400,000,000 to pay the southern slaveholders for the slaves they were asked to give up. Before submitting this request to Congress, Lincoln read the proposal to his Cabinet. But the Cabinet's reaction to the proposition was so unfriendly that it was never laid before Congress. Lincoln wrote on the back of the manuscript under date of February 5: "Today these papers, which explain themselves, were drawn up and submitted to the Cabinet and unanimously disapproved by them."

Carl Sandburg's comment on the Cabinet's reaction on that occasion is significant: "Not one of the chosen advisers . . . ranged himself alongside the President in one of the boldest constructive proposals he had ever laid before them. All were Christian churchmen, though each one withheld himself from joining Lincoln in an act for which an argument could be made that it was laden and shining with the spirit of the Sermon on the Mount."

The reaction to these peace overtures in Congress and in the press was immediate and virulent. It was almost as it would be if Roosevelt had flown to Casablanca to negotiate a peace with the Axis! Lincoln's patriotism was impugned and his sanity called in question. It was said that this was no time for "tenderness" toward the "rebels." There was even an unsuc-

*AUTHOR'S NOTE: I am greatly indebted to Volume IV of Carl Sandburg's *Abraham Lincoln: The War Years* for most of the dramatic details and local color in this sermon. H. L. L.



cessful move to impeach the President. Meanwhile the war went on another four, six, nine bloody weeks.

II. RICHMOND

(April 4)

On Sunday, April 2, Jefferson Davis was sitting in his pew in St. Paul's Episcopal Church, Richmond. In the midst of the service a messenger went down the aisle and handed him a note. It was from General Lee, whose armies were being hard pressed just outside the city. Davis arose and left the church. That day the Confederate government evacuated the city. That night and the next day the Union soldiers began taking over.

Two days later—on Tuesday, April 4—Abraham Lincoln, his son Tad and a couple of guards put out in a rowboat from the flagship Malvern, anchored off shore, and disembarked at Rockett's Landing, Richmond. In the city before them scattered fires were still burning. Now and then perhaps the sound of an explosion was heard as a damaged and unsafe building was demolished.

Lincoln had brushed aside all suggestions that he enter the city in a military pageant of triumph. Even the cavalry escort did not meet the little party until it had walked nearly two miles through the littered streets. Finally Lincoln came to the executive mansion, a two-story brick house of gray stucco with tall colonial pillars. He entered the "White House of the Confederacy." Dusty and exhausted after his long walk through the dirty streets, Lincoln sank into a chair at the head of a long table. This, he was told, was the chair Jeff Davis had sat in as he conducted the affairs of the Confederate States of America. Most of us would have received great satisfaction and just pride from that announcement. But there was no glow of triumph on Lincoln's face; only a great sadness as he thought of Davis' humiliation, and of the 600,000 men in blue and gray who would never return to their homes. Lincoln lowered his head on his arms, and his giant frame was shaken with sobs.

Before he left the city, General Weitzel, in command of the Union forces, asked what to do with the conquered people. Lincoln replied that he did not wish to give any orders; but, said he, "if I were in your place, I'd let 'em up easy, let 'em up easy."

III. APPOMATTOX

(April 9)

The following Sunday was Palm Sunday. General Lee, at his own request, met General Grant in a house on the edge of Appomattox, ninety-five miles west of Richmond. Lee was tall and erect; Grant, short and stoop-shouldered. Lee wore a clean, dazzling military outfit; Grant was dressed in rough-worn clothes and a dusty shirt. He apologized that he had come direct from the field and hadn't had time to change his uniform. Lee was suffering great anguish of heart as he faced this bitter ordeal; Grant later admitted that he was not a little embarrassed. But both wore grave faces which concealed the feelings within.

There were a few reminiscences of the days when they had served together under the same flag in Mex-

ico. Then Lee brought the conversation around to the point of his visit. "I suppose, General Grant, that the object of our present meeting is fully understood. I asked to see you to ascertain upon what terms you would receive the surrender of my army." Grant repeated the terms he had given in his letter of the day before: the officers and men to be surrendered, paroled and disqualified from taking up arms again until properly exchanged; and all arms, ammunition and supplies to be delivered up as captured property. Lee was greatly relieved; some of his generals had predicted that the army would be marched off to prison in shame and disgrace. Grant sat down at the table and put the terms in writing.

Then Grant asked if there were any further suggestions. Lee had one. In his army the cavalymen and artillerists owned their own horses. He wanted those men who owned mounts to be permitted to keep them for spring plowing. Grant was surprised at this announcement; for he had supposed that the horses were the property of the Confederacy as in his army they were of the Union. But the request sounded reasonable. He had seen the devastation of the fields and farms that had been raided by both armies. He was doubtful whether the owners would be able to put in a crop to carry themselves and their families through the next winter without the aid of horses. So Grant gave orders "to let all men who claim to own a horse or mule take the animals home with them to work their little farms."

Lee could not repress a word of gratitude for the generosity of his late foe. "This will have the best possible effect upon the men," he said. "It will be very gratifying and will do much toward conciliating our people." It was 3:45, that Palm Sunday afternoon when Lee signed his acceptance of Grant's terms. Immediately Grant ordered 25,000 rations sent to Lee's men; for he had learned that they had been living for several days on little more than parched corn.

As the generals appeared at the doorway following the conclusion of peace, a cheer of victory went up from the Union lines. Grant motioned to silence his men, and then declared: "The war is over; the rebels are our countrymen again."

IV. THE WHITE HOUSE

(April 11)

It was two days later, Tuesday night of Holy week. A light mist had floated in over Washington and hung like a moving filament around the illuminated public buildings. Bands were playing and flags waving; there were shouts and much hullabaloo as an immense crowd of people poured into the area in front of the White House. This was the night set for Washington's formal celebration of the end of the war. Lincoln was to speak.

The President had given much thought to his words for this occasion. The victorious North was seething with hate and vindictiveness. There were cries of "Hang Jeff Davis" and "Crush the South." Against all this Lincoln's soul was in revolt. He still stood, in peace as in war, for "malice toward none" and "char-

ity for all." He opened his address with a few brief words of gratitude to God that the surrender of the principal insurgent army now gave hope of a righteous and speedy peace. Next he paid simple but sincere tribute to General Grant, his officers and men. Then he plunged immediately into the highly controversial problems of reconstruction. There was no gloating of triumph, no tickling of the popular passions, but a calm, reasoned, statesmanlike consideration of the manner in which he proposed to go about binding up the nation's wounds and achieving a just and a lasting peace.

This was not the kind of speech the crowd was in a mood for. It drew little applause. The press generally criticized and condemned it. But many of the common people both in the North and in the South must have heard him gladly, and with rising hope.

Three days later was Good Friday. In the morning of that fateful day Lincoln was holding what was to be his last meeting with his Cabinet. The discussion was on reconstruction. Lincoln expressed himself in these words: "I hope there will be no persecutions, no bloody work after the war is over. No one need expect me to take any part in hanging or killing those men, even the worst of them. . . . Frighten them out of the country, open the gates, let down the bars, scare them off [and he threw up his hands as if scaring sheep]. Enough lives have been sacrificed. We must extinguish our resentments if we expect harmony and reunion."

And so it might have been had not the assassin's bullet that very night cut down our great leader, the man of the hour, the hope of the nation. We all know from our histories the forces of blind hate, greed, bitterness and revenge—the so-called *realpolitik*—unleashed on the nation almost before Lincoln's corpse was cold. We know the scars that still exist upon our national life because of the vicious aftermath of the Civil War.

Well does James Truslow Adams close his chapter on the Civil War with these words: "The war was won; the Union was preserved; but peace and love and honesty and brotherly kindness had fled with Lincoln's soul."

V. THE SPIRIT OF LINCOLN

To my mind no man in such high public office has ever come so close to embodying the spirit of the Sermon on the Mount as Abraham Lincoln. Certainly he was one of those peacemakers who are to be called God's sons. Lincoln was essentially a peacemaker even when he was reluctantly waging war. Moreover, he was humble-minded, pure in heart, merciful, a mourner—over the sorrows of others. And he was persecuted, as few men have ever been persecuted, for his uprightness.

Lincoln took literally, very literally, Jesus' repudiation of the old principle of "an eye for an eye and a tooth for a tooth." He would have none of retaliation. He was willing, as he showed more than once, to go the second mile—and the third and the fourth—if only he might win back his enemies and make them his friends.

He went beyond another old law which most of us still follow today: that of loving our neighbor and hating our enemy. Lincoln was great enough that he could love even his enemies and pray for his persecutors. When he spoke of "malice toward none" and "charity for all," he was not making pretty phrases or mouthing pious sentiments or paying lip service to an unattained ideal; he was revealing the soul within him.

The Marquis de Chambrun was a brilliant young French diplomat who saw much of Lincoln in those last days. From him we have this personal observation: "It was impossible to discover in Mr. Lincoln a single sentiment, I shall not say of revenge, but even of bitterness, in regard to the vanquished. . . . Clemency never suggested itself more naturally to a victorious chieftain. The policy of pardon and forgiveness appeared to his mind an absolute necessity."

And yet it was this very spirit of forgiveness and magnanimity that brought down on Lincoln the denunciation of the press and the persecution of his own associates like Vice-President Andrew Johnson, of intellectuals like Emerson, and of ministers of the gospel like Henry Ward Beecher. Truly the words of Jesus apply to him: "Blessed are you when people abuse you, and persecute you, and falsely say everything bad of you on my account. . . . Be glad and exult over it, . . . for that is the way they persecuted the prophets who went before you."

We often hear it said that the Sermon on the Mount cannot be taken too literally or applied to affairs of state. And yet I believe it is the verdict of historians and of history itself that the nation would have been much better off if the generous, forgiving policies of Lincoln had been given a chance instead of the so-called "realism" of spoliation that actually was followed.

It is no easy thing to rise above the lower emotions which tend to be engendered by war, and which often linger with us after war is over like poison gases in low-lying fields of battle. Yet it must be done. And today, speaking of the period after the present war, such seasoned men of affairs as Herbert Hoover and Hugh Gibson say flatly: "We can have peace or we can have revenge, but we cannot have both."

A columnist in one of Chicago's daily newspapers told a few months ago of a London taxi-driver by the name of Herbert Hodge who had just visited our city. This man had seen and suffered all the horrors of the battles of London. He, more than any of us—says the commentator—has cause to want revenge. Yet, when asked what he thought should be done to the Germans, he replied softly: "Treat 'em like brothers—but take away their guns." "Take away their guns; but treat 'em like brothers." How like the sentiment of that other Man of the People: "If I were in your place, I'd let 'em up easy, let 'em up easy."

In John Drinkwater's play, *Lincoln*, the President makes a few remarks during the intermission at Ford's Theater before the fatal shot. In the course of that simple statement, he speaks as follows: "The task of reconciliation, of setting order where there is now confusion, of bringing about a settlement at once just and merciful, and of directing the life of a reunited coun-

try into prosperous channels of good will and generosity, will demand all our wisdom, all our loyalty. It is the proudest hope of my life that I may be of some service in this work."

Some day, perhaps sooner than we think, our country and the world will confront a similar, though much more complicated, responsibility. "The task of reconciliation, of setting order where there is now confusion, of bringing about a settlement at once just and merciful, and of directing the life of a reunited world into prosperous channels of good will and generosity, will demand all our wisdom, all our loyalty, *all our Christianity.*" I am sure that each one of us can conclude with Lincoln: "It is the proudest hope of my life that I may be of some service in this work."

Overcoming With Kindness

BY LEONARD V. BUSCHMAN

Scripture lesson: II Kings 6:8-23.

THIS STORY of the prophet Elisha is one of the most interesting ones in the Old Testament. It is a story of war days. For a long time the armies of Syria had invaded the country of Israel. But at the time of this story they had not been as successful as before. Their plans and strategy always seemed to have been anticipated. When the king of Syria accused some of his men of harboring a spy in their midst they told him that it was the man of God, Elisha, who foretold their movements. So the king ordered the capture of Elisha. A detachment of soldiers surrounded the little village in which the prophet lived under cover of night. But there came to the rescue of the prophet some of the hosts of the Lord.



The Syrian soldiers were soon captured and led as prisoners of war to the king of Israel.

The king gloated over this stroke of good fortune, and asked the prophet in his elation, "My father, shall I smite them? Shall I smite them?" To him it was a splendid chance for revenge. He wanted to put every one of them to the sword. He could think of nothing better than to impale their heads on the gates of the city of Samaria. So he asked for the privilege of putting them to the sword.

But the prophet's answer was very significant. "Thou shalt not smite them. Set bread and water before them that they may eat and drink and go to their master." The king must have been thoroughly disappointed at this answer. He very likely felt that he knew how to deal with military problems in a more realistic way than the prophet of God. He would have

been barbarous, ruthless, cruel. He would have taught these Syrians a lesson they would never forget. But he scorned this nonsense of the prophet—feeding them and letting them go back to their own country! Bah! And yet he dared not go against the word of the prophet. So he ordered bread and drink to be set before them, and afterwards sent them back home. The story closes with these significant words: "And the bands of Syria came no more into the land of Israel."

CHRIST SPEAKS ON VENGEANCE

This incident is all the more significant in view of the fact that it took place a thousand years before Christ. We remember his words on this same subject: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not him that is evil; but whosoever smiteth thee on thy right cheek turn to him the other also. . . . Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies, and pray for them that persecute you. . . . Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you."

In the New Testament we also find the words of St. Paul: "Avenge not yourselves, beloved, but give peace unto the wrath of God; for it is written, Vengeance belongeth unto me, I will repay, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

This incident in the Old Testament and these words from the New Testament have a most timely and pertinent application. There are three things we can say about all of them.

THE HARD WAY, BUT RIGHT

First. To obey these divine injunctions is very difficult. Jesus once said about another matter, "This is a hard saying, who can bear it?" He might also have said the same about this treatment of our enemies. It is one of the most difficult of his commandments. His teaching runs counter to one of our deep-seated instincts. If a little child is injured its first impulse is to hit back. It is because of a defense mechanism of our nervous system. We do not have to school ourselves to hit back, but we do have to discipline ourselves to obey the command of Christ. His command runs counter to our natural animal instinct. We have to discipline ourselves to do it his way. The hard way is likely to be the right way. The broad, easy way leads to destruction, but the hard, narrow way leads unto life. Following the lines of least resistance is no way to win victories. It is very hard not to take "sweet revenge" when we have a chance to do so, but Christ counsels against it.

Perhaps someone is thinking: "It is very easy for you to say that, Mr. Preacher, but if you had been in Rotterdam, or Warsaw, or Stalingrad, or Greece, or London, or Nanking, or Manila, you would feel quite differently." Yes, in all probability I would have felt differently, but that would not have set aside the law

of God. The law of God still must be obeyed no matter how difficult it may seem to us. Mr. T. Z. Koo, a well known Chinese leader, said not long ago that his home had been destroyed several times, but he continued: "Jesus' command that I love my enemies specifically requires that I love the Japanese. This for me is no easy task, yet it is a *must* if I am to continue to take Jesus seriously." God's law, though hard to obey, is a timeless, universal law.

KINDNESS DOES CONQUER

Second. Apparently it is the only successful way. The most surprised man in the world was the king of Israel. He never dreamed that by being kind to the prisoners of war he could put a stop to their frequent aggressive wars. But it worked. "The Syrians came no more into the land of Israel."

The sword was never designed to be a weapon for building up good will. It is not even an instrument of justice. One day two mothers came to King Solomon with a little child. Both mothers claimed to be the true mother of the child. The king listened to their strange tale and then asked for a sword. He would divide the child, giving each woman a half, and thus put an end to their quarrel. Immediately the true mother relinquished her claim. By this clever ruse the king found which was the true mother. Not for one moment did the wise king intend to do justice by using the sword to give each woman half a child. He merely showed that the sword was a ridiculous instrument of judgment. It is mighty to produce bloodshed, heartaches, misery, but it is not an instrument for determining moral values.

But kindness does overcome the enemy. After the Boxer rebellion our nation, together with others, exacted an indemnity from China for the destruction of life and property. But unlike the other nations we immediately returned it, and requested that it be used for the education of her youth. That one act has done more to cement these two nations in the bond of friendship than anything else. We could not have won them by force but we did win them by kindness. Years ago the Indians of the Dakotas gave our federal government a good deal of trouble. Millions of dollars and many lives were spent trying to quell them. Finally our board of national missions sent several missionaries among them, and in a few years those hostile tribes became very friendly. These missionaries had overcome them with kindness.

St. Paul in his immortal chapter on love says, "Love never faileth." It always wins, it conquers, it succeeds! It is God's way.

I WILL REPAY, SAITH THE LORD

Third. Vengeance belongs unto God. Down south there are still a few occasional lynchings. A mob will take a suspected criminal from his cell and either flay him or burn him. From the legal standpoint this course of action is wrong because it takes the matter of administering justice out of the hands of the constituted authority. The courts are voided. The constitutional guarantees are flouted. So when men take ven-

geance into their own hands they take it out of God's hands. "Vengeance is mine, I will repay, saith the Lord." That is God's right, not ours. He, and he alone, can administer impartial and correct judgment.

That of course raises the question whether a Christian can ever use force. Yes, absolutely. There are occasions when it is our bounden duty to use force. To restrain criminals, the drunken, the insane. Force must be applied, sometimes vigorously, for their protection and the welfare of others. It is also right to use force in war. Nations can go berserk as well as individuals. They must be stopped by force. Even Elisha could not have set food and drink before the Syrian prisoners of war if superior force had not first been applied in order to capture them. It is very difficult to think of Jesus as sitting by the Jericho road and calmly watching robbers beat and rob the "man who fell among thieves" without doing something. Even though he might have known that some Good Samaritan would come along in time and administer first aid to this luckless fellow. I believe that Jesus would have used force to protect this poor fellow, but I do not believe that, having got the situation under control, he would have taken vengeance upon the robber, giving wound for wound, stripe for stripe.

TODAY'S CHALLENGE TO CHRISTIANS

Our present duty is to subdue those who are insanely striving to conquer the whole world. It is our duty to work hard, to fight hard, to bring this war to a victorious end as soon as possible. But we need not preach hatred of our enemies. Soldiers like Robert E. Lee, George Washington, Chiang Kai-shek and others have shown us that it is possible to be superb soldiers and still have no hatred of the enemy. A policeman does not hate the criminal whom he arrests. So we can fight hard to win this struggle but without an orgy of hate and vengeance. We can safely leave the matter of vengeance unto God.

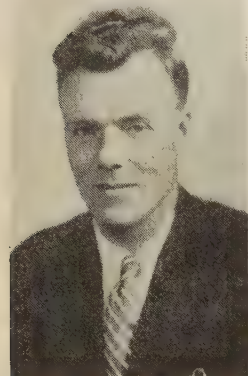
Our former President Herbert Hoover was in Europe after the last war. He saw, better than any man living, what vengeance will do to sow the seeds of future wars. Now he is going up and down our land urging us at the very first opportunity after the enemy has surrendered his arms to rush over food, clothing and medical supplies in abundance. He is taking Christ's command literally: "If thine enemy hunger, feed him." He would overcome smoldering hate with kindness. He would sow the seeds of good will. If we repeat the mistakes of the last war we will only be sowing the seeds for another world war in the near future. Of course neither Mr. Hoover's message nor Christ's teachings are very popular just now. There are those who, like the king of Israel, would smite our present enemies and if possible utterly exterminate them. But that way will not work. It never has worked. Only God's way will work.

Thus saith the Lord: "If thine enemy hunger, feed him; if he thirst give him drink. . . . Avenge not yourselves, but give place unto the wrath of God." Overcome your enemy with kindness. Leave the matter of vengeance unto God.

Life's Rosaries

BY PETER MARSHALL

WE are in Paris on the 11th of November, 1918. A breath-catching announcement had been made. "If the armistice is signed, a salvo of cannon from the Invalides at eleven o'clock will announce the end of the war." All Paris, all the world, was tense with expectation.



The clock crept slowly past ten and lagged intolerably thereafter. The rapid beating of your heart, telling off the minutes, brought eleven finally very near. Then the clock, your heart, all the world seemed to stand still. The great moment was there. Would the announcing cannon speak?

Such a terrible silence as the world kept during that supreme moment of suspense! It was the quintessence of all the moral and spiritual torture of four nightmare years.

And then like a shock within your own body it came, the first solemn proclamation of the cannon, shaking the windows, the houses, the very sky with its news. The war was over! The accursed guns had ceased tearing to pieces our husbands and our sons and our fathers. Thus did Dorothy Canfield describe the end of the war as it came to those desperately anxious ones who were waiting in Paris.

THE BITTER AFTERMATH

But there were many for whom it did not end, and has not ended yet.

The flag flying from the tall flagstaff set in the center of the well kept grounds denoted the fact that it was a government building, and the buildings themselves were easily identified as hospital wards. Here and there, occupying wheel-chairs, or strolling with the aid of walking-sticks or crutches, could be seen wounded men, still suffering from the effects of the war, their gray-blue hospital uniforms affording a background for the gleaming white of the nurses' dresses.

But the grounds were rather deserted, for in the chapel a musical program was being given for their entertainment. Most of the disabled soldiers were there. The room itself was very pleasing to the eye, quiet and dignified, cool and soothing somehow, as the sunlight fell slanting through the many windows and gilded the faces of the World War veterans.

They had gathered there in their robes and slippers this early autumn afternoon—men who were accustomed to suffering, men who had drawn deeply from the vast treasures of pain. The autumn air played a delicate caress over their patient faces, expectantly waiting. Young men, grown old with pain; tall men, sun-crowned once, now pale and crippled; war-birds with broken pinions, never again to soar so high; the flowers of youth with stems that had snapped in the

Argonne or had been crushed at Chateau Thierry—they waited, patiently, expectantly.

"What would you like me to sing?" asked the singer. "Have you any requests?"

From more than one chair, with little or no hesitation, came the reply, "The Rosary."

Surely the pathos of those words never seemed so appealing as now, so charged with meaning, so pregnant with significance! The singer's voice is lifted like a prayer, softly, yet vibrantly with meaning from the heart:

The hours I spent with thee, dear heart,
Are like a string of pearls to me:
I count them over ev'ry one apart,
My Rosary, my Rosary!

Each hour a pearl, each pearl a prayer
To still a heart in absence wrung:
I tell each bead unto the end,
And there a cross is hung!

O memories that bless and burn!
O barren gain and bitter loss!
I kiss each bead, and strive at last to learn
To kiss the Cross.

It called them back to the golden yesterdays before the war took away young men and made them old. The years between that span of time had made a bridge of sighs over which they must often make their weary and wistful way back to the land of yesterday, back to the cemeteries where so much lies buried, back to the graves of memory to shed a silent tear, or to feel again the smarting pain of old wounds.

'THERE A CROSS IS HUNG'

As they listen in a throbbing silence, big men with heads bowed and eyes fixed on the floor, or following the expressions on the singer's face through a mist of tears, memories slip through their fingers like jeweled beads.

Was it the memory of a sweetheart, a romance of youth that was never more than a rosy cloud of longing, the memory of some beautiful thing that might have been and never will be? Or to these veterans were there not other prayers they made in memory of that career from which they were called by the bugles of war, the ambitions that time and wounds had killed and they had tenderly buried in the graveyards of the yesterdays?

O memories that bless and burn!
O barren gain and bitter loss!

Hours of agony, bodies maimed and shattered! Legacies of pain and weakness!

I tell each bead unto the end,
And there a cross is hung.

Do you doubt that they know something about the cross—with their sacrifices, the crucifixion of their dreams and even of themselves? They have their bitter memories—memories of the fame that might have come to them, the honors that might have been theirs in civil life; and that name which might have been engraved on the scrolls of fame or perhaps twinkled on some

Broadway. All of these things they laid on the altar of country and patriotism, but today they are "counting them over, each one apart" and striving "at last to learn to kiss the cross."

The question that is uppermost in our minds and hearts today is, How long must we continue to kiss the cross of pain, mutilation, of mass murder and death? How long must mothers feel a bayonet piercing their own hearts as they bid a brave but tearful farewell to the son who shall be blown to pieces in a foreign land? How long must hideous wrecks that once were men cry and whisper, "Sing 'The Rosary'?"

IS PEACE POSSIBLE?

The practical question is this: What can we do to end it all—we who call ourselves Christians and who live in a so-called Christian land? To deny the possibility of peace is to deny the existence of God. To say that peace—universal peace—is not in the nature of things, is to say that God is dead and that Jesus Christ is a liar.

There is hope for the nations of the world. There is a part of the gospel that is sadly neglected today, and that is the confident proclamation of the fact that one day there will be peace on earth. We have the pledged word of God for that. This is no time to give up, or even to feel discouraged. Let all who believe in God stand up and say so.

And believing in God, believing in the Lord Jesus Christ, let us say with conviction: "It will come to pass that nations shall not lift up sword against nation, neither shall they learn war any more, and they shall beat their swords into plowshares and their spears into pruning-hooks."

But when? When will these things come to pass? How long must the world wait for the time when it shall no longer sow a harvest of red poppies and endless rows of little white crosses? These things shall be when Jesus Christ shall judge and be recognized as Authority, when his word is taken as law, when the Word of God becomes the rule of faith and practice, interpreted by the Holy Spirit to hearts that are yielded to him, when the nations shall walk in his paths and be obedient to his will. We have the pledged word of

God that these things shall happen when the Prince of Peace shall reign on the earth.

That is our glorious hope! That is the burden of our prayers, the theme of our songs, the end of our dreams, the longing of our hearts.

DISARM MEN'S HEARTS!

But peace is possible only by taking war out of the souls of men, only by the disarmament of their hearts, for war is in people just as it is true that slums are in people.

God made a garden and placed man in it. Man made the city and the slums into which he drove his brethren. It is not strange that God designed the flowers and sunsets and butterflies and trees. It was man who designed the bayonet and barbed-wire and bullets and bombs and poison gas and machine guns.

The peoples of different nations must cease to hate and fear each other. They must open their hearts to the entrance and the dictatorship of love. What is in the hearts of men determines the desire of men in spite of all the external barriers.

Hate will always find weapons to use, and we need not cry "Peace—Peace" among the nations of earth unless we ourselves learn how to live peaceably with one another. The only hope of preventing bloody strife within and between nations is that the hearts of men and women may be changed. The nations of the earth, like the people who comprise them, must be brought to repentance and new life. Systems do not sin, but men do. Our cry should be, not disarm the nations, but disarm our hearts!

Can we educate for peace? We can teach the futility of war, its wanton wicked waste. We can develop an intellectual sanity to which war is abhorrent. But what when people are insane and nations go mad?

CHRIST OUR HOPE FOR PEACE

There cannot be any peace in the world or in our hearts apart from Jesus Christ. He said: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. Ye have heard that

A Pastoral Prayer

By ROGER HAZELTON

O THOU who art the source of all good, we gratefully remember not alone those things which have come our way and made us glad, but also those things which are as yet only possibilities, for which we can work together and apart. We thank Thee for the vision of justice among us and a peace that shall be no mere interlude between wars and poverty and oppression, but that very life which poets, saints and thinkers have yearned after.

We thank Thee for the temper of mind that tests all things and holds fast to that which is good, and we pray that we may more and more bring our lives under

the guidance of calm and reflective control. We thank Thee for the opportunities for good that come to us, aware that new occasions teach new duties and that responsibility grows with privilege. We thank Thee, too, for that dissatisfaction which keeps us from spineless acceptance of things as they are and urges us forward in the creative advance toward brotherliness.

For all these things still beyond our grasp, but seen afar off as a distant mountain from a weary plain, and for the will that is in us to make them real, we give Thee thanks, through Jesus Christ our Lord. Amen.

it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in Heaven."

And we must begin with ourselves. Let us take war out of our own hearts. Let us begin here and now by forgiving the very worst grudges that we have nursed in our hearts. Let us begin by pouring out the vials of poison that have affected ourselves more than those against whom we brewed them. Let us here and now in the presence of God forgive all those who have despitefully used us. Let us overlook the keenest insults that we have so bitterly resented, that have hurt and harmed us because we have resented them. Let us pledge ourselves to try to love even our most spiteful neighbor, those of whom we are always ready to say something unkind. Let us disarm ourselves of tongues sharper than any sword, of remarks more poisonous

than gas, of suspicions more barbed than any barbed-wire entanglements, of judgments more deadly than machine guns.

A VOW FOR TODAY AND TOMORROW

Would you have peace throughout the world? Then let peace be in your own heart. Would you have peace between nations? Then let there be peace between husbands and wives. Would you have peace in this country? Then let yourself know the meaning of peace.

Let us who are Christians believe so sincerely in Christ that we shall endeavor more faithfully to lead others to him, for we have the authority of God's Word for the conviction that not until people are ready to say: "He will teach us of his ways, and we will walk in his paths"—not until then will it come to pass that "they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Keep Your Lenses Clean

A SERMON FOR CHILDREN BY VIRGIL E. FOSTER

THE WORLD is divided into two kinds of people: those who wear glasses and those who do not. The folks who wear them wish that they did not have to do so, and those who do not have to wear them consider themselves fortunate. You and I know what a nuisance they are, don't we?

There is one important thing about glasses: they get soiled and have to be cleaned. If we forget to clean them, they become so clouded with dust and soot that nothing looks as it really is. The day looks gloomy when it is fair. The sun seems less brilliant than it seems to other people. Faces look blurred and dusty. If we try to read a letter from a friend, it seems smeared. Objects look less attractive than they really are, when we look through clouded lenses.

Those of us who wear glasses know how to take care of this difficulty. We wash them with soap and water. This keeps them nice and clean so that we see things as they ought to look. The more important thing, however, that we learn from our glasses is the fact that we must keep not only those glasses clean, but also the lenses of our minds—those mental eyes with which we see folks.

MIND LENSES, TOO, ARE IMPORTANT

Our mind lenses, too, can become cloudy. They become smeared with the dust of prejudice, the soot of jealousy, the fog of envy and the mud of hate. Then we do not see people as they really are, any more than we can see a white sheet of paper as it really is through dirty glasses. That is because we see folks through the evil thoughts that have soiled our minds.

Not long ago I heard a girl say to her brother, "I hate you!" Of course she did not mean it; but just then her feelings were hurt or she was jealous; and her brother looked to her like someone she just had to hate.

The girl's mind lenses were badly soiled; and she could not get a true picture of her brother as someone she really loved.

No one looks good to us when our mind lenses are all fogged with nasty temper, pride and selfishness. If we wish to know how fine people are and how enjoyable they can be to us, we have to learn early in life how to keep the lenses of our minds clean.

But—we cannot wash these mind lenses with soap and water. How simple it would be if we could! But we do need to give them a good bath now and then, just the same. We need, every so often, to get rid of all our grudges and start afresh. How different people seem to us after we do that! People whom we thought mean, we find, are not that way at all.

HOW TO MAKE YOURSELF HAPPY

Do something fine for someone you think you do not like, and see what a change it makes. After that you will not find so many things in him that you dislike. If you are jealous of someone, help that person to enjoy the thing he has which makes you jealous. First thing you know, you will really enjoy his having it; and there will be nothing about which to be jealous. If there is someone who makes your world seem dark and gloomy, do something to make that person's world brighter and more cheerful. You will be surprised how lovely your world becomes, and how nice it is to have in your world the person who you thought was making it gloomy.

No, we cannot wash our minds with soap and water; but there are ways of cleaning our mental lenses so that we can see folks as they really are and so we can enjoy them. You know, if having to wear glasses when we are young can teach us to keep our mind lenses clean, too, maybe having to wear them isn't so bad, after all.

Sermon Outlines from PULPIT Readers

Overlooking the More Important Things

Text: . . . and as thy servant was busy here and there he was gone. I Kings 20:38-40.

I. *Introduction*—The soldier in this old parable was so busy with camp duties that he neglected the greater duty—his captive slipped away. We are all absorbed with winning the war, but we may overlook the things that give it significance. That is perilous.

II. *Body of Sermon*—1. *What are these perils?* (a) Our failure as United Nations to state our war aims. This is being widely demanded from many quarters. (b) Our attitude toward American citizens of Japanese ancestry and toward the "black tenth" of our population. (c) The hate engendered during the fighting. It is being urged that there can be no victory without hating the enemy. (d) The brutalizing of our youth. Headlines say, "Yanks learn to fight like wild beasts." Will the soldiers be able after the war to recover their earlier ideals? (e) Curtailment of democracy. In wartime anything can be sacrificed for victory—and our ideals of democracy and freedom may "be gone." (f) Rapid growth of immorality. Large areas of vice have "mushroomed" around our army camps. 2. *How can we ward off these perils?* We must hold fast to our religious ideals. We can't "park" our religion for the duration, then pick it up after the war. Religion must still color the whole of life. It means earnest moral purpose, commitment, something that gives life drive.

III. *Conclusion*—Let men today test their ways by the will of God. Let them open the dark corners of the soul to his spirit. Let them keep their lives open to receive daily fresh indications of his will.

(Carl F. Lueg, First Methodist Church, Natchitoches, La.)

'A More Excellent Way'

Text: . . . and yet I show you a more excellent way. I Corinthians 12:31.

I. *Introduction*—War engulfs the globe, yet it might fairly be said that few people want war. Even military leaders do not like it. Sherman said, "War is hell." Economists, historians, scientists stress war's wastes and its ineffectiveness in gaining desired ends. Yet war persists. William James suggested that we will not stop war until we find its moral equivalent. What is that moral equivalent?

II. *Body of Sermon*—(1) *Love is*

that equivalent, said Paul. "I show you a more excellent way." Multitudes agree that love is the only power to redeem the world; yet there is the desperate cry, "Where can we begin?" With ourselves. Middleton Murry assures us: "Never perhaps was there greater power of love adrift in the world than today. But it is homeless, embittered, changed into hatred and turned toward death." (2) *Why has love failed to redeem the world?* (a) Because love has been misused. There are people who think of love as appeasement. It is more: love is passionately positive and militant—militant in getting at the source of evil and correcting the causes. (b) Because no great institution has as yet demonstrated it. When electricity was discovered, bodies of scientists and great institutions demonstrated it. The church, above all institutions, must actually demonstrate the power of love. (3) *Love is, as a fact, more excellent.* Why? (a) It is the real power in the universe. Force enjoys temporary victories only. Napoleon said: "There are only two powers in

the world, the spirit and the sword. In the long run, the sword will always be conquered by the spirit." (b) In history, love has conquered where force has failed. For two centuries the Crusaders sought by force to recover the Holy Land from the Mohammedans, and failed. Then came St. Francis, a little ill-clad monk, with love, to the Sultan. In one interview he accomplished more than 200 years of Crusaders with their swords and spears. (c) Love is creative. Force is pathological. Plato said that every creation is the result of the victory of persuasion over force. (d) The universe supports the way of force. "God is love," and he is the creator of the universe, and he will ultimately conquer the most gigantic evils. The end will be love's triumph, for God is love.

III. *Conclusion*—Before the triumph of love, suffering will be required. The principle of the cross still holds. The Christ is being crucified again in our time and we must be willing to be crucified with him.

(Victor M. Rhein, Pilgrim Congregational Church, Oak Park, Ill.)

Toward Better Speech

A Free Forum for the Discussion Of Slips of Speech or Manner

Georgia: "A speaker, whom I hear often, says EN-tire and SIN-cere instead of giving these words a final accent. Please stress this." **en-TIRE, sin-CERE.**

Connecticut: "Heard more frequently perhaps in choirs and congregations than among the reverend clergy: 'evul' and 'Trinutty' instead of *evil* and *Trinity*. Also, the verb, *to perfect*, properly has the accent on the first syllable—even in the participial form (Eph. 4:12): **PUR-fekt-ing.**"

Arizona: "Webster's dictionary does not throw much light on the pronunciation of the word, *draught*, when used, 1—of a drink; 2—with fish." *Comment:* There is only one proper way: **DRAFT**, with the intermediate, not short, "a."

Virginia: "A campaign is needed against the expression 'benevolent treasurer,' or fund or report, where 'benevolence' should be used. The treasurer may or may not be benevolent. If this is good, let us also speak of the 'current expensive treasurer' or fund."

From a professor's list of errors in student preaching in using the one hundred most common words:

STUDENT is **STEW-dent**, not **STOO-dent**.

LITTLE is **LIT-l**, not **LIT-ull** or with short "oo"—**LOOT-l**.

THROUGH is **THREW**, not **thew**.

From "Manners for Ministers, by the Deacon in the Fourth Pew"—a paper written in the religious journalism class taught by Dr. Fred Eastman of the Chicago Theological Seminary: ". . . Take Sunday morning, for example. Enter your pulpit at the correct time. Do not sneak in; the worshippers will think you are unprepared. Do not dash in; they will think you overslept. Do not saunter in; they will think you are indifferent. Don't gaze about taking inventory of your flock. Don't greet incoming members with a smile. In case you neglected your toilet before coming into the pulpit, don't improvise now. Don't twitch. Don't fidget. Keep your hands away from your face, no matter how much you feel like hiding. If you must use your handkerchief, do it inconspicuously. Don't whisper even to visiting ministers. . . ."

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PREACHER PROBLEMS of PULPIT, PEW and PARISH

Semantics and Sermonics

By HUGH THOMSON KERR, JR.

SEMANTICS is the new name given by a number of present-day scholars to the rather old study of the meaning and significance of words. The name itself comes from respectable Greek parentage, but it was not until fairly recently that it was used to designate the study or science of words. At the turn of the century the translation of Michel Bréal's *Essai de sémantique* introduced the word to English-speaking peoples, although the *Oxford Dictionary* tells us that semiology, an even more technical word, was first used in 1877. In our day semantics has been given wider currency due largely to the great influence of a book published in 1923 by Ogden and Richards entitled, *The Meaning of Meaning*. H. G. Wells in his *Shape of Things to Come* dares to suggest that this book launched a new and important science the full force of which will not be felt until the twenty-first century when Basic English (an offspring of semantics) will become the *lingua franca* of the civilized world.

• A New Name for an Old Science

We say semantics is a new name for an old study because interest in the meaning of words is as old as language itself and certainly as old as philosophy. Socrates might be called the first great semantician since his dialogues were often concerned with the meaning of words like justice, honor, virtue, the good. And in a certain sense it might be said that philosophy ever since has been chiefly exercised in distinguishing and defining the meaning of words. The technical science which has to do with the etymologies of words and the origins of languages we call philology. So let us say that semantics is a combination of philosophy and philology.

One of the most readable of recent discussions on this subject is Hugh Walpole's *Semantics, The Nature of Words and Their Meaning* (1941) which, apart from its importance as an introduction to this science, is to be highly recommended to ministers and preachers because it suggests by implication the close relationship between semantics and, if I may use the word, sermonics. The suggested relationship should require no apology, for the minister already knows that in sermons it is the exegesis that counts, and what is exegesis but semantics? Furthermore, those who know the invaluable works of Archbishop Trench or the more recent scholarship of Kit-

tel's *Wörterbuch* do not need instruction on semantics as applied to preaching or theology. Let me, however, enumerate a few reflections that illustrate the importance of semantics for the preacher.

• 'Referential' and 'Emotive' Words

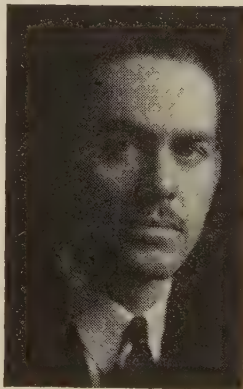
One of the primary principles that semantics insists upon is the distinction between what are called referential and emotive words. The former include all those words which refer specifically to some object or referent in such a way as to produce no emotional change or disturbance in the speaker

largely of emotive words and these naturally find their way into sermons. Some modern semantic scholars try to carry the distinction mentioned above one step further by saying that only referential words are capable of communicating truth because of the fact that the meaning of emotive words depends not on a referent but upon the intention and tone of the speaker and the emotional context of the words used. But if we must make such a comparative judgment of words, then we must say that poetry, music, art as well as most sermons are incapable of communicating truth. This, however, restricts truth in a way that for most of us is intolerable. A saner conclusion would lead to the recognition of both kinds of words as legitimate vehicles for truth. Yet the distinction has its merits and especially important is it for the preacher.

• Variety Is a Desideratum

For example, there are some religious subjects which the minister can treat referentially and some emotively. Perhaps confusion here will result in confusing sermons. If what is intrinsically emotional is described as though it were merely referential, no good purpose is accomplished. When the preacher prepares a sermon on sin, let us say, and defines it throughout in terms of card-playing, smoking, adultery, murder, or in more psychological language as frustration, depression, inhibition, then he is using referential words but he is restricting the meaning of sin to purely physical referents. On the other hand, the preacher who defines sin as pride, hate, lust, selfishness, in using emotive words also restricts the word sin. The preacher who began his sermon with the sentence, "I feel a feeling which I feel you all feel," was well on his way toward an extreme use of emotive words.

Such illustrations could be multiplied at length, but the point is obvious that some sermons tend toward referential words and others toward emotive words. There is nothing particularly striking or instructive about such an observation except to point out that there are varieties of religious experience and that the tough-minded approach will not appeal to the tender-minded person, and vice versa. Sermons, therefore, which invariably make use of referential words will not likely appeal to people to whom the truth of religion cannot be adequately expressed in such a re-



HUGH T. KERR, JR.

or hearer. For example, if we say that water is two parts of hydrogen and one part oxygen, we are using referential words throughout. Mathematics and the physical sciences obviously use referential words exclusively. If, however, we hear someone say that hoarding is unpatriotic, we know that the words used (hoarding, unpatriotic) produce an emotional reaction and hence these words are called emotive. This distinction is, of course, not new. William James had something of the same thing in mind when he distinguished between tough-minded and tender-minded people. A professor of my acquaintance told me how in teaching homiletics he used to distinguish between what he called head words and heart words, and this is just what semantics means by referential and emotive words.

Now it does not take much imagination to see the relation of this distinction to preaching. The specifically religious vocabulary is made up

stricted vocabulary. The same is to be said, of course, for the predominantly emotive sermon; it will not appeal to those who prefer referential associations. In any case, the wise minister will try to make a judicious choice of words so that his sermon is never altogether the one or the other. There may be occasions, however, that will determine rather definitely the kind of language to be used. One would do well to avoid addressing a rural congregation with the same vocabulary one would use in a university chapel.

● *The Power of Words*

A recognition of this semantic distinction might make sermons more effective. The power of words is beginning to dawn upon us with new importance in these days of propaganda and censorship. An examination of Hitler's speeches will reveal the dominance of an emotive vocabulary. In fact, the purpose of propaganda in the Hitler use of the word is not to persuade people to come to certain logical or rational conclusions because of certain facts and data, but to persuade people to think as the speaker thinks by means of words which arouse certain definite attitudes, moods, points of view which may or may not have any rational or referential basis. In other words, the intention of the speaker is as important in propaganda as the arguments and steps in the speech. And this is true also of the sermon, for preaching is a kind of propaganda in which the intention of the speaker is important.

But it is necessary to see the radical distinction between propaganda and preaching. We have said that preaching makes use of emotive words, but in a certain sense these emotive words are also referential words. That is to say, New Testament language for example refers quite definitely to an historical fact, namely, that God came into history in Jesus Christ. This is the referent, we may say, of the preacher's vocabulary. The preacher, therefore, may use emotive words but these ought never to be what semantics calls "fictions," that is, abstractions without referential basis. The preacher ought not to be as concerned with his own ideas or the beauty of his words and phrases as he is with the central referential fact of Christianity.

● *Ambiguous Titles to be Shunned*

The study of semantics, however, involves much more than the division of words into referential and emotive. Being chiefly concerned with the meanings of words, semantics has much to say about contexts and definitions, and here, too, there is much for the preacher to learn. For ex-

ample, it is clear enough that the meaning of a word will often depend upon its context. Thus the word spirit, as Professor Brightman makes plain in his latest book, may refer to a ghost, alcohol, enthusiasm, soul, etc., depending upon the context in which it is used. Context is a particularly important consideration for emotive words, the words that commonly occur in the religious vocabulary, and when the context is ignored or left undefined, the word used may not convey very much meaning.

A glaring example of the minister's temptation in this regard is to be seen in the sermon titles which accompany many of our modern sermons. Here are some ambiguous titles from copies of the *Pulpit*: "War Versus Walls," "First Aid to God," "Tentmaking is the Answer," "White Corpuscles of Civilization," "Wings," "I Don't Feel Like It," "The Divine Prometheus." It is often true that the minister makes his title ambiguous in order to attract attention or provoke curiosity, and there may be value in this method if used sparingly. One feels instinctively, however, that the main purpose of a sermon title, if used at all, is to say something definite about the sermon and not to deceive or merely suggest.

● *Definition of Words Important*

The significance of recognizing the various contexts of words is in the interests of defining more accurately the meaning of words, and so semantics has much to say about definitions. There are many ways to define words. One can take the word religion, for example, and show how it compares with art, or how it differs from science; or better still, one can point to a religious man or woman and say, "There, that is what I mean by religion." One can try to define religion in philosophical language, as one of our professors did in this rather amazing way: "To be religious is to effect in some way and in some measure a vital adjustment (however tentative and incomplete) to w(W)hatever is reacted to or regarded implicitly or explicitly as worthy of serious and ulterior concern."

There are, no doubt, unlimited ways of defining words. But the important thing for the preacher to notice—and this is what semantics demands—is that he recognize the necessity for defining his words, particularly his emotive words, in as many ways as possible. One definition of a word may be true enough but not enough to define the word accurately. When we say that sin is a breaking of the law we are truly defining the word, and yet we are leaving much unsaid and, perhaps, by omission actually giving a misleading definition. Some of the best sermons one hears are illustra-

tions of the art of defining ambiguous words in a great many ways, and conversely some sermons are ineffective simply because the main words are never carefully defined. Ministers take too much for granted when they suppose that the common religious vocabulary they use is current coin among the congregation. Words like sin, sacrament, grace, atonement, forgiveness, sacrifice, heaven, hell, judgment, brotherhood, Christian are all ambiguous until defined and no minister ought to be impatient about making clear the meanings of such key words.

In this matter, there are two interesting effects that are bound to result from a patient practice of definition. The first is tolerance. If there were more care taken with the meanings of words, there would be less theological labeling of men as modernists, liberals, fundamentalists, etc. And the second effect of definition will be straight thinking. In fact, one might say that the practical consequence of the study of semantics is clarity in thought and expression. If the preacher cannot be clear, what right does he have to speak at all?

And here is where the less sophisticated preacher who finds big words difficult can take heart. Semantics is not interested in big vocabularies and erudite language. Actually semantics is more interested in Basic English (the 850 most commonly used words) than in elaborate and highly complex phrases. Semantics warns the preacher that his chief task is to get his message across; the words he uses are only vehicles to that end. If the Gospel could be written in the language of the people, surely the minister need not worry about big words.

● *The Simplicity of Scripture*

In John Oman's *Concerning the Ministry* there is a fine example of the disastrous effects of trying to improve upon the simple words of Scripture. An eighteenth-century version of the Prodigal Son reads in part: "A gentleman of a splendid family and opulent fortune had two sons. . . . I am determined to go to my dear aged parent, and try to excite his tenderness and compassion for me—I will kneel before him and accost him in these penitent and pathetic terms—Best of parents! I acknowledge myself an ungrateful creature to heaven and to you! . . . Condescend to hire me into your family in the capacity of the meanest slave."

Fortunately such mellifluous phrases are not common today, but there are still preachers who, by means of big words, try to extend a little into a lot. Let semantics warn all such that conciseness, precision, simplicity and clarity are the best sermonic ideals for the preacher.

• WHO'S WHO in THIS ISSUE •

IN HIS earlier years a teacher in leading southern preparatory schools and colleges, Rev. TALMAGE C. JOHNSON became minister of the First Baptist Church, Kinston, N. C., about eleven years ago. His education was received at Furman University, Vanderbilt and Duke.

Since 1929 Rev. R. PAUL SCHEARRER has ministered at Takoma Park Presbyterian Church, Washington, D. C. Before going to Washington he was pastor of the First Church in Endicott, N. Y. In his early career he taught for three years in the American University at Beirut, Syria.

Rev. LYNN HOUGH CORSON is just completing his first year as minister of the Methodist Church in Princeton, N. J.

After having served churches in Akron, Ohio, and West Haven, Conn., Rev. HAROLD L. LUNGER came three years ago to the pastorate of the Austin Boulevard Christian Church, Chicago. For a brief period he directed traveling seminars for the National Religion and Labor Foundation. He received his theological education at Yale Divinity School. Mr. Lunger is president of the Disciples Peace Fellowship and is a member of the Commission on World Order of the Disciples of Christ.

Rev. LEONARD V. BUSCHMAN is minister of the Central Presbyterian Church in Summit, N. J.; he was formerly pastor of churches in Buffalo, N. Y., and St. Louis, Mo. He is at present a member of the Board of Education of the Presbyterian Church, U. S. A., and of the Federal Council's commission on evangelism.

Following a four years' pastorate at Westminster Presbyterian Church, Atlanta, Ga., Rev. PETER MARSHALL went to the New York Avenue Church in Washington, D. C., in 1937. He recently received a call to Highland Park Presbyterian Church, Dallas, Texas, but has decided to remain in Washington.

Rev. HUGH THOMSON KERR, JR., is associate professor of systematic theology at Princeton Theological Seminary.

This month Rev. VIRGIL E. FOSTER goes from Pilgrim Congregational Church, St. Louis, where he has been associate minister, to Second Church, West Newton, Mass., where he holds a like position.

Dr. ROGER HAZELTON is dean of chapel, Colorado College, Colorado Springs, Colo., and author of *The Root and Flower of Prayer*.

TITLES AND TEXTS What Pulpit Readers are Preaching About

MARCUS E. LINDSAY, First Presbyterian, Boise, Ida. "God Is Still at the Helm." Psalm 90:1, 2—"Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

L. WENDELL FIFIELD, Plymouth Church, Brooklyn, N. Y. "Fatalism or Faith?" Philemon 14—"Thy goodness shall not be of necessity but of free will."

JESSE P. PIERCE, First Congregational, Oshkosh, Wis. "What Do You Live By?" Gal. 2:20—"I am living by faith in the Son of God." (Goodspeed)

CHET HUNT, U. S. army chaplain, Columbus, Ga. "A Time for Greatness." Josh. 24:15—"Choose ye this day whom ye will serve."

ALBERT ALLINGER, Methodist, Pearl River, N. Y. "Wages and Gifts." Rom. 6:23—"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

ALBERT L. SLACK, Methodist, Centerville, O. "One Christian World." John 17:21—"That they all may be one; . . . that the world may believe that thou hast sent me."

JOHN S. SMITH, First Methodist, Germantown, Pa. "So Little Time." Luke 14:19—"I pray thee have me excused."

W. R. McDERMOTT, St. John's Methodist, Brooklyn, N. Y. "Full Bodies and Lean Souls." Psalm 106:15—"And he gave them their request; but he sent leanness into their souls."

JOHN F. C. GREEN, Evangelical Congregational, McKeesport, Pa. "The Good as an Enemy of the Best." Rom. 14:16—"Let not your good be evil spoken of."

ARTHUR E. SMITH, Whitefield Methodist, Detroit, Mich. "The Christian's Compensation." Mark 10:30—"He shall receive an hundredfold now in this time . . . and the world to come."

W. JOHN PARKER, First Christian, Paducah, Ky. "Bombing Inner Enemies." Phil. 4:13—"I have strength for anything through him who gives me power."

JOHN C. HARVEY, Friends Church, Oskaloosa, Ia. "What Becomes of Your Dreams?" Gen. 37:5—"And Joseph dreamed a dream . . ."

JAMES L. LUTHI, Melrose Ave. Evangelical, Los Angeles, Cal. "Divine Availability." Lam. 3:57—"Thou drewest near in the day I called upon thee; thou saidst, Fear not."

EUGENE K. EAKIN, Findlay, O. "What Does It Mean to be Good?" Matt. 5:20—"For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven."

FOR YOUR SERMON AND TEXT

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Title of sermon

.....

Text used (write out the text)

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Name of minister

.....

Name of church

.....

Address

THE EDITOR'S PAGE

The Event of the Month

THE long-sought conference with soviet Russia has become an accomplished fact. As these lines are being written, Hull, Eden and Molotov are holding conversations in Moscow. What they are saying to one another, or even what the subjects of their talks may be, has been kept a profound secret. But we can be pretty sure that the whole field of the conduct of the war and the

Russia Finally Agrees to Talk

handling of the postwar situation will come into the purview of their conversations. The impression made by the Moscow press that the only subject the soviet government would consent to discuss would be the opening of a Western front, was plainly a protective device in anticipation of the possible failure to agree on a postwar policy. But it is unthinkable that Mr. Hull will come home without having learned what the Russians intend to do in Europe when Germany is defeated. Will Stalin adopt the Anglo-American thesis for the total crushing and permanent crippling of Germany? Will he be willing to share with these Western powers in the long-time policing of Germany? Or allow them to do the policing without his participation? It is highly doubtful. Yet he may be willing to make an agreement to that effect. But such an agreement would be only a temporizing device to give Russia time to recover from the terrific strain and exhaustion of the war. Whatever Russia may be willing to agree to now, she wants in the long run a friendly, strong and prosperous de-Hitlerized Germany. Her alternative interest would be a partnership with Great Britain. But this would be of such a nature that Anglo-American relations would be jeopardized if not broken in imperialistic and economic rivalry. The postwar scene is clouded with vast uncertainty, no matter what agreement may be signed at Moscow.

The Book of the Month

FROM VICTORY TO PEACE. By Paul Hutchinson. Willett, Clark & Company, \$1.50.

THIS book has not yet been published. It comes from the press on November 15. But I read it in September, in manuscript, and the impulse to introduce it in advance is irresistible. I do not know of any other man in the American church who could have written a book on the world scene so keen in its analysis, so calmly objective, so skillfully composed, so critical in its disillusionment with respect to the boasted "realism" of all schemes for world peace based on nationalism and power. This book matches in its "realism" the writings of the most cynical scoffers at the "idealism" of the Christian church. Dr. Hutchinson turns the tables on these writers. His is realism in reverse! That is, he shows how utopian and illusory the "realists" are and how realistic is Christian "idealism." He

has written under the spell of Christian prophecy. His mind combines the most sophisticated understanding of political, economic and social forces with a profound faith in the unique competence of Christianity to save civilization. The book contains an appendix giving the full texts of the most significant expressions of contemporary Christian faith on the order of the postwar world. This is an invaluable compendium in itself, and affords a kind of documentation to the author's development of his thesis.

A Thought for the Month

IN OUR spiritual life there are three forms of well-being—joy, happiness and blessedness. They represent an ascending scale in which the lower is caught up in the higher and transformed by it. Joy is an expression of the natural vitality of life. It appears in its purest form in childhood, the period of innocence, before life has taken on complexity. It reflects good health, the normal

Three Levels of Well-Being

coordination of the functions of the body, the awakening faculties of the mind and a comfortable adjustment to environment. Joy is not confined to the childhood level but persists throughout life, reflecting the dynamic biological and social forces which constitute the basis of all higher well-being. Happiness transcends joy, though it carries joy along with it. Yet it can come to us even when the vitalities of life are below par. Happiness grows out of an awareness of the contingency and precariousness of life. It reflects the attainment of some degree of security as the result of our successful struggle with the problems and uncertain issues with which life confronts us. Happiness is the sense of well-being which comes to us when we actually grasp some good which we have ardently desired—such as the consummation of a business deal, the consent of the woman you love, the birth of your child, or the success of your enterprise or cause. Blessedness transcends both joy and happiness. It is that form of well-being in which the conflicts, the sufferings and the frustrations of life are reconciled in the knowledge that our destiny is in the care of God in whose merciful purpose all things work together for our good. Blessedness has its own joy and its own happiness. But these are not derived from our physical vitality or our achievement of security. The joy and happiness of blessedness flow from our faith that the God who made us will, against all odds, bring our barque to a friendly port of his own choosing if we put our trust in him. You can judge the spiritual level on which you are living by the form of well-being which satisfies you. You can also judge the character of a nation or a civilization by the form of well-being which it characteristically strives for.

Charles Bayton Neuman

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